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REMARKS

ON

MR. ROEBUCK'S

ADMISSIONS OF ERROR,

AND

OBSERVATIONS ON THE DEFENCE OF HIS
CALUMNIES

AGAINST THE NEW JERUSALEM CHURCH.

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K

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"Jerusalem is builded as a city compact together.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

Psalms cxviii. 6.

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REMARKS, &c.

On opening the tract published by the Rev. J. H. Roebuck, in reply to my remarks on his late animadversions upon Swedenborgianism, as it is termed, it was indeed with feelings of sorrow I learned that my endeavours to relieve him from mistake, and the public from misrepresentation, had produced no effect, but, as he informs us, "they had confirmed the blockishness of the dunce." Upon reading further, however, I found that he was not so complete a dunce as he would fain have us believe, but that he had found more of his ground to be untenable than his candour would allow him to acknowledge. Encouraged, therefore, by the discovery that some little progress has been made, I shall attempt to mark that progress, and to diminish still further the calumny which I feel yet inclined to attribute more to hurry than to malignity.

Mr. R's professed object in his pamphlet was, to show that the believers of the doctrines taught by Swedenborg from the Word, are not Christians. (See pp. 7, 47, and his book throughout.) At the commencement of his remarks referring to immoralities are the words, "Swedenborgianism encourages the most disgraceful vices," and at the conclusion of the observations on fornication, he warns his readers to pause before they embrace *a religious* system which would inflict upon their blissful land the direst curse, &c. The first extract he gave to warrant his conclusions, was, "The love of the sex with some men, cannot without hurt be totally checked from going forth into fornication, &c. C. L. 450." From the circumstances in which this passage was placed, it was clearly intended to describe some men who could not be checked even under the

influence of this religious system. He now says in his Answer, (p. 4,) "By what process of torture Mr. Truth has made my citation speak such a language, I am at a loss to imagine." We will notice this further shortly; at present we will mark it as acknowledgment of error, No. 1.

He next cited in similar circumstances the words, "That therefore, in populous cities, public stews are tolerated." (Pamphlet p. 38.) He now admits (Ans. p. 6,) that "it has no more reference to New Church people than to the inhabitants of Paris or St. Petersburg." We cannot but be satisfied with this acknowledgment, No. 2.

After giving a few extracts, from which he advises his readers to draw the false conclusion that "Prostitution is a matter in the estimation of Swedenborg NOT AT ALL REPREHENSIBLE, but NECESSARY," (Pamphlet p. 40,) he tells us, "that they are not made to convey any other meaning than that which their author intended. They are fair specimens of the WHOLE." (*ib.* p. 45.) He allows (Ans. p. 8) that Swedenborg contradicts this. He says, "True, Swedenborg has spoken of fornication as an evil, a lust," &c. (Ans. p. 8.) We can have no hesitation in noticing this acknowledgment of error, No. 3.

In his pamphlet (p. 42) Mr. R. informs us the (Swedenborg's) causes of separation (not divorce, but living apart) were in every respect opposed to the law of Jesus Christ; "Whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery." In his Answer (p. 13) he admits that the Rev. John Wesley CONSCIENTIOUSLY separated from his wife, for his own comfort and the work of God, as he phrases it; and (p. 14) he writes, "Though such diseases as those alluded to in this passage (Swedenborg's causes of separation) might be shown to be just causes for living apart," &c. Until Mr. R. shall withdraw these admissions, we must regard them as acknowledgment of error, No. 4.

Closely allied to this is another. In pamphlet, (p. 42,) after naming the law of the New Testament just cited, he adds, "But Swedenborg has dared to issue a decree *in every respect the opposite to this.*" In the Answer (p. 12) he declares Jesus Christ has taught that fornication or adultery is the only sufficient cause of divorce," and adds, "Swedenborg *has indeed said the same thing.*" He proceeds to ask if Swedenborg "has not given permission to do what is equivalent to marrying ano-

ther in case of separation." This we will notice presently, but the former is clearly acknowledgment of error, No. 5.

Such, therefore, being some of the fruits of the first lesson administered to Mr. R., we can by no means admit that the labour has been profitless, and shall proceed to notice other misrepresentations and departures from the truth.

In reference to his first extract, "The love of the sex," &c., he endeavours to relieve himself from the charge of misrepresentation, by denying the propriety of the inference that was drawn from it; yet what other conclusion could we arrive at? His book was avowedly written against Swedenborgianism,* as he calls it, and to prove the adherents of that system not Christians. The section alluded to is ushered into our notice by a prosing introduction concerning the iniquitous tendency of the system. He informs us afterwards what conclusions he himself draws from the statements he gives, namely, that "These *impure lusts* are to form, to embellish the *moral* character. The citadel of the soul is to be put in their possession, and the whole man be rendered subject to their sway." "Nay," says he, "these are the **ONLY** legitimate inferences which can possibly be drawn from the statements before the reader." (pp. 45, 46.) We saw this inference to be the one intended, and I question whether every reader did not arrive at a similar result; but when the utter groundlessness and falsehood of this is demonstrated from Swedenborg, Mr. R. turns round and declares he never intended such a conclusion to be obtained. Is this a relief from misrepresentation? Assuredly not. It is but the trick of the ostrich, who hides his head and imagines himself unseen. Well might the presentiment of detection that must accompany such a subterfuge, bring forcibly to his mind the words of his motto, words which he seems to profit from as slightly as the author did,

"O wad some pow'r the giftie gie us,
To see oursel's as others see us!
It wad frae monie a blunder free us."



I have shown that the term *men* in the passage, by the introduction and the nature of the subject, is limited to irreligious men; the very extraction of it, without explaining its

* We do not name ourselves after any man, however eminent a servant of the Lord that man may be. We take our great Saviour's name as Christians, or the term New Jerusalem, by which the New Church is designated. (Rev. ii.)

connection and limitation, does violence to the meaning. The citation, as it stands in Mr. R.'s pamphlet, cannot otherwise be understood than that some men, by a dire necessity of their constitution, cannot *by any means* be checked from fornication. Whereas, when it is known that the meaning is, that some men cannot be thus checked by any power except religion, is there a mind save Mr. R.'s that cannot discern an immense difference in these cases? He finds, in fact, that an erroneous inference has been produced, and he cautiously avoids informing us, after all, what he intended to be the result. He asks me whether in any part of his pamphlet he has given the least intimation that such was the conclusion he intended to be drawn from the quotation. I have already supplied the reference, (pp. 45, 46.) But he offers as a justification the puerile trifling, "Have I not quoted the language of Swedenborg, *verbatim et literatim*?" Suppose an assailant of the Holy Word were to furnish us as instances of its doctrine and morality, "There is no God;" (Ps. xiv. 1;) "Go take unto thee a wife of whoredoms;" (Hos. i. 2;) or, in reference to the woman taken in adultery, our Lord's words, "Neither do I condemn thee;" (John viii. 11;) and when reproached with the dishonourable act of mutilating the spirit of the Divine Volume, by torturing its letter, if he exclaimed, "Have I not quoted the language *verbatim et literatim*?" should we not still regard the practice to be dishonourable, and the defence unjustifiable? Such is the practice of Mr. R., and such is his defence.

He next quarrels with the statement, that "Irreligious men, who do not seek the purified and heavenly state of mind, cannot check themselves from sin, nor without hurt be totally checked by others." (Ans. p. 5.) And from his mode of handling this, his qualifications as a guide on other occasions may be gathered.

On the above statement, then, he employs his logical abilities; and from my assertion that irreligious men, who do not seek the aid of religion, cannot check themselves from sin, &c., he sagaciously ekes out the amazing consequence, that therefore they must be "*fornicators, adulterers, and whatever is vile and wicked*,"—a conclusion as just as if a reader of Mr. R.'s attack had said, "He violates the requirements of both candour and truth, therefore he is a murderer; or he wofully misrepresents, therefore he is guilty of high treason." The least

erudite mind must see that these inferences would be equally consequential with Mr. R.'s. Common intellects would have inferred from the declaration, "Irreligious men cannot check themselves from sin," &c., that, therefore, irreligious men must be rebels against heaven in *some respect*; they must either be selfish or sensual, vain or haughty, covetous or extravagant, boastful of self-merit, or dissolute, impious, and profane, or treading some of the multifarious paths included under the term *sin*, by which the soul goes down to the regions of death. But Mr. R. declares that the **ONLY** conclusion which can be fairly deduced from Mr. Truth's statements, as it appears to him, is, that unconverted persons must *necessarily be fornicators, adulterers, and whatever is vile and wicked*, (Ans. p. 5.) Half-conscious, however, of this not being quite clear to others, he hopes that "if his conclusion is not legitimate, it will be referred to his *want of logical skill*, and not to any wish to mis-state or malign." (Ans. p. 5.) Not being altogether satisfied of the absence of all desire to mis-state, I feel some hesitation in admitting the extreme imbecility of logical power that the reference he desires would demand; but those who are really of opinion that, from the above premises, he was incapable of drawing any other conclusion, may satisfactorily account for the extraordinary inferences in his pamphlet.

When Swedenborg says, "Adultery is so great an evil that it may be called essentially diabolical;" Mr. R. exclaims, "You see he absolutely commends prostitution," (p. 40.) When Swedenborg affirms, "Moral wisdom shuns evil and false principles as leprosy, **ESPECIALLY** the evils of lasciviousness;" quite conclusive, decides Mr. R., "that impure lusts are to embellish the soul," (p. 45.) When Swedenborg declares that, "As soon as man actually becomes an adulterer, heaven is closed against him;" "Oh!" infers Mr. R., "this is what one may call **OPENING** a wide door, and effectual into heaven." (Ans. p. 15.) When Swedenborg asserts that "Divine justice pursues them who betray and defile virgins;" is it not quite evident Mr. R. determines that he **PATRONISES** that crime? (p. 45.) When Swedenborg condemns adulterers as profane and infernal, and assures his readers that adultery ruins the soul, defiles the reason, pollutes the morals, and infects the body with disease, for adultery is not human but bestial, not rational but brutish, and thus not in any respect Christian but barbarous; "There now," cries Mr. R., "is it not undeniable

that the most odious and disgusting vices borrow an authority from this heavenly messenger?" (p. 45.) "True," admits Mr. R., "I may evince some lack of *logical skill*, but all the world must acknowledge that I have given a fair specimen of the whole book; I have not any wish to mis-state or malign." (p. 45.)

But if Mr. R.'s logic makes so desperate a figure, what shall we say of his orthodoxy? What shall we say of his Methodism, when he objects to the assertion that irreligious men cannot check themselves from sin? Was not the burden of Wesley's preaching, "The Scripture hath included all under sin?" Has not a greater than Wesley said, "If we say we have *no sin*, we deceive ourselves, and the truth is not in us?" (1 John i. 8.) Again, "The *whole world* lieth in wickedness?" (1 John v. 19.) Is it not written, "We have before proved, both Jews and Gentiles, that they are all *under sin*; all have sinned and come short of the glory of God." (Rom. iii. 9—23.) By what pretence, therefore, can a believer in the New Testament object to the observation that "irreligious men cannot check themselves from sin," or to the undeniable consequence of this, that among the mass of sinners, some whose ruling propensity is in favour of fornication, cannot check themselves from that sin? Always be it remembered, because they do not implore his help, without whom "we can do nothing." (John xv. 5.)

But Mr. R. objects to the assertion also "that real union in marriage can only be enjoyed by those who have a fervent love to God, are members of the church, and who have a greater affection for the minds than the bodies of their partners." (Ans. p. 5.) Indeed, it would seem, from all he has written, that he considers union in marriage to be nothing more than being bound by the legal contract, and that entering into the marriage state is only having the ceremony performed. Far different this to the views of the calumniated Swede. According to him, the true conjugal state is one for which the male and female portions of the human race are mentally as well as physically adapted, and, indeed, designed by divine providence. Man has a cast of character peculiarly his, and woman has beauties distinctively her own. He is distinguished for his determination to the pursuits of science, the acquisition of intelligence and wisdom; she for the display of soft affection, deep feeling, and sweet attractive grace. Whatever pursuits are engaged in, those of civil, social,

or religious life, in the one the intellectual bias is displayed, in the other the affectionate; not that thought is *exclusively* the possession of the one sex, or feeling of the other; but the prominent and emphatic features are as above described. In the real and complete conjugal union, as understood by Swedenborg, is meant union in religion, union in civil views, and union in domestic arrangements, and this from freedom on both sides. Agreement of minds is the bond of their attachment. Community of soul is the spirit of their connection. They complete indeed their covenant by its legal sign and sanction; and any attempt to dispense with this is viewed as the endeavour of a robber who seeks to enslave woman to his lust, not to embrace her as his companion, his equal, his dearest friend; yet not from outward law are their motives derived, but from inward love. She delightedly receives, avows, and loves, what his judgment decides, and proves to be the best; while he rejoices in softening his decisions, and blending with his determinations, otherwise harsh, the yielding gentleness of hers.

" In one fate

Their hearts, their fortunes, and their beings blend.

'Tis not the coarser tie of human laws,

Unnatural oft, and foreign to the mind,

That binds their peace; but harmony itself,

Attuning all their passions into love;

Where friendship full exerts her softest power;

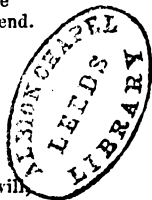
Perfect esteem, enliven'd by desire;

Ineffable, and sympathy of soul;

Thought meeting thought, and will preventing will,

With boundless confidence; for nought but love

Can answer love, and render bliss secure."



Such is conjugal union, tasted alone by those servants of God,

" Who, in each other clasp whatever fair,

High fancy forms, and lavish hearts can wish;

Something than beauty dearer, should they look

Or on the mind, or mind-illumin'd face;

Truth, goodness, honour, harmony, and love,

The richest bounty of indulgent heaven."

To set forth a love that insures a marriage such as the above, to explain its origin, its worth, and its sanctity, is the aim and substance of the work on conjugal love. "Love," says he, "considered in itself, is nothing else but a desire and consequent tendency to conjunction; and conjugal love to conjunction into one; for the male and female were so created, that from two they may become one man or one flesh;

and when they become one, they are then taken together, man in his fulness; but without such conjunction they are two, and each is as a divided or half man." (C. L. 37.)

"There is a correspondence of this love with the marriage of the Lord and the church; that is, that as the Lord loves the church, and is desirous that the church should love him, so a husband and wife mutually love each other." (No. 62.)

"This love is celestial, spiritual, holy, pure, and clean." (No. 64.)

"Into this love are collated all joys and all delights from first to last. The reason why all delights, from first to last, are collated into this love, is on account of the superior excellence of its use, which is the propagation of the human race, and thence of the angelic heaven. And whereas, this use was the end of all ends of creation, it follows that all the blessednesses, satisfactions, delights, pleasantnesses, and pleasures which the Lord the Creator could possibly collate into man, are collated into this his love." (No. 68.)

"But no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the church, and practise its goods." (No. 70.)

"The ground and reason why they come into this love and are capable of abiding in it, who love the truths of the church and practise the goods thereof, is because no others are received of the Lord; for these are in conjunction with him, and thereby are capable of being kept in that love by influence from him." (No. 72.)

"The chastity of marriage exists by a total abdication of whoredoms, from a principle of religion." (No. 147.)

"Chastity cannot be predicted of those who abstain from adulteries only for various external reasons. Many believe, that the mere abstaining from adulteries in the body is chastity, when yet, this is not chastity, unless at the same time there be an abstaining in spirit. The spirit of man, by which is here meant his mind, as to affections and thoughts, constitutes the chaste and unchaste; for hence the chaste and unchaste hath place in the body, the body being in all cases such as the spirit is. Hence it follows, that they who abstain from adulteries in the body, and not by influence from the spirit, are not chaste; neither are they chaste who abstain from them in spirit, as influenced from the body. There are

many assignable causes which make man desist from adulteries in body, and also in spirit as influenced from the body; but still, he who doth not desist from them in the body as influenced from the spirit, is unchaste; for the Lord saith, that "whosoever looketh upon a woman to lust after her, hath committed adultery with her in his heart," &c. There are some also, who, because they cannot or dare not commit adultery in the body, on this account condemn adulteries in the spirit, and thus they speak morally against adulteries, and in favour of marriages. But such persons, unless IN SPIRIT THEY CALL ADULTERIES ACCURSED, AND THIS FROM A RELIGIOUS PRINCIPLE IN THE SPIRIT, ARE STILL ADULTERERS." (No. 153.)

These are the principles and the words of Swedenborg; and when we view the wretched connections that abound at this day, under the name of marriage, can we do otherwise than pray most devoutly that such principles may universally prevail? Then should we indeed see those whom God had "joined together, and who, therefore, are NO MORE TWAIN but ONE flesh." These partners of each other's joys, and soothers of each other's sorrows, experience the richest enjoyments in associating together at home; and even at the throne of God their piety expands into a richer glow, a deeper pathos, a fuller adoration, because they bend together. Of these alone the language of the poet becomes simply literal;

"There are two hearts whose movements thrill
In unison so closely sweet,
That pulse to pulse responsive still,
They both must heave, or cease to beat.

"There are two souls, whose equal flow
In gentle streams, so calmly run,
That when they part—they part, ah, no!
They cannot part,—*those souls are one.*"



But does not the whole history of the world prove that such a union can never be had by the impious and profane? How can God join those together in whose thoughts he has no direction, in whose hearts he has no dominion? How can the carnal, hostile, selfish nature of unregenerate man enter fully into an union that requires so complete an absence of selfishness to make it perfect? Did not Paul therefore rightly say, "Be not unequally yoked with unbelievers?" How can their esteem survive a disease of body, or a decay by age, who have

not a greater affection for the minds than the bodies of their partners? When, therefore, Mr. R. objects to the sentence, "That real union in marriage can only be possessed by those who have a fervent love to God, are members of his church, and have a greater affection for the minds than the bodies of their partners," may we not simply reply, "Art thou a master in Israel, and knowest not these things?" (John iii. 10.)

Mr. R. next declares, (Ans. p. 5,) when he quoted the sentence, "That therefore in populous cities public stews are tolerated," (No. 451,) without mentioning who are the tolerators spoken of, that he no more alluded to New Church people than to the inhabitants of Paris or St. Petersburg, though he still omits to inform us to whom he did intend to lead the reader. He was professedly writing a book to prove that members of the New Church are not Christians. He cut off from the citation the words immediately following, "by kings, magistrates," &c. He announced as his own inference from his selections, "that prostitution is a matter, in the estimation of Swedenborg, not at all reprehensible, but necessary." (p. 40.) Could, therefore, any peruser of his pamphlet do otherwise than conclude public resorts of infamy to be tolerated by the admirers of the writings of Swedenborg? He has, however, corrected himself, and so far we are satisfied; but, alas! before he has finished his answer, he quite forgets not intending to charge members of the New Church with sanctioning fornication, and in an attempt to retaliate, he says, "In vain will he (Mr. B.) seek for ANY SANCTION OF FORNICATION and concubinage among any other religious society BESIDES HIS OWN." (Ans. p. 15.) There can be no doubt about what he intended here. And this will serve to explain whether I drew properly the inference so visibly insinuated in the other cases or not. The reader will easily now draw his conclusion.

But he does more; he attempts to retort the charge of mutilation, because, in commenting upon his selection as above, I wrote it without the words, "in populous cities;" and pronounces that none but the most unblushing sophist would have done such a thing. (Ans. p. 6.) Yet why? Of *so little importance did I deem these expressions*, that I was not aware of their absence until informed by this charge, and I would put the case to any man, what effect their being in or out has upon the question. That question was not *where* public stews were tolerated, but *BY WHOM*. Nay, I would put the matter

to be decided by Mr. R. himself, but that he has already condemned his own decision, for he adds, "*But if even I had given the quotation from Swedenborg in the way Mr. Candour has represented, I cannot see how such a conclusion could legitimately be drawn.*" (Ans. p. 6.) Evidently, then, whether the expressions are present or omitted, in Mr. R.'s estimation the meaning is the same. No, no; it was not a sense of injury from mutilation that impelled him to notice the confessedly unimportant omission; it was an anxiety in some way to retort. Writhing under the conviction that he was detected in manifest injustice to his author, he attempted re- crimination; and though at the moment of making it he felt and confessed that his charge was devoid of substance, he could not refuse himself the gratification of exclaiming, "*Most unblushing sophist.*" But, if to leave out three immaterial expressions deserves the epithet "most unblushing sophist," what term, judging at the same rate, does he merit who expunges fifteen lines at once, which he himself admits DO CONTRADICT his conclusions? (Ans. p. 8.) Mr. R. complains that I use hard words when I describe his conduct by the expressions, "want of sincerity," "misrepresentation," "garb- ling after the Infidel's fashion with the word of God," and I assure him that I use such characteristics with sorrow. But what can I do? The thing is there. These appellations would be of no more value than the baseless term, "most unblush- ing sophist," but unhappily they are declarations of manifest fact. If Mr. R. will accommodate me to some more dulcet phrases, some traits of language so finely polished, and so sweetly turned, as to exclude the possibility of his delicacy being offended, I will employ them, provided only that they must mean that in his quotations, (p. 30,) he has in one case left out fifteen lines which he admits are contradictory to what he had made the other portions speak, in another five lines, and in many other places expressions upon which the force of the sentences depend; and from premises so mutilated and falsified, drawn inferences contrary to justice, candour, and truth.

Mr. R. professes not to know to what part of his pamphlet the charge, "want of sincerity," alludes, and his ignorance must be considered as a remarkable instance of the power of prejudice, in blunting our sense of rectitude. Otherwise, would it be possible for a writer to place passages from any au- thor in a position in which they must necessarily be misun-

derstood; to exclude carefully explanatory sentences and phrases, sometimes from the middle of the paragraphs, and at others from the immediately subsequent portions; to place marks for such words as "stews," "immodesty," "uncleanness," to convey the idea that gross indelicacies are to be found in the places alluded to, and then be amazed at the charge of "want of sincerity," of all of which the reader of this and my former tract will clearly perceive Mr. R. to have been guilty, and which betray that absence of straightforwardness understood as a *want of sincerity*.

But the most curious circumstance of all is, that he should maintain he has not GARBLED. "I fearlessly challenge," says he, "Messrs. Truth and Candour to produce a single proof of its truth." (Ans. p. 7.) Mr. R. must be admitted after this to be undeterred by trifles. He is familiar with Walker; let his work therefore be our authority. He explains garble to signify, "*To sift, to part, to separate the good from the bad;*" and with this explanation does it not require some extra audacity in Mr. R. to declare he has not GARBLED?

He has informed us, (p. 45,) that his selections "speak no other language, nor convey any other meaning than that which their author intended. They are fair specimens of the whole book." And he has since admitted, what I have brought from the same work are inconsistent with this, (Ans. p. 15,) these inconsistencies declaring adultery to be *profane, infernal, diabolical, bestial, brutish, barbarous, and closing heaven against man*. Mr. R. never uttered a word of the existence of these, and probably hundreds of reprobations besides; has he not therefore GARBLED? Has he not separated the good from the bad?—bad only, be it observed, on account of such mutilation.

He has placed passages out of their connection, and deprived them of those circumstances and explanatory additions that justify them as they stand in Swedenborg. (See my former tract, pp. 5, 6, 7.) Is not this to GARBLE?

In one small extract of six lines, (p. 39,) he has passed over fifteen in one instance, which he admits contradict what he has made the author say. (Ans. p. 8.) In another part of the same citation, he omits five lines, which give an entirely different feature to the case. Is it not, therefore, astonishing that he should attempt to deny that he has GARBLED?

In giving the causes of separation, (p. 42,) he led his

readers to suppose that divorces were meant, omitting the few lines that Swedenborg commences with, and to which his translator calls especial attention, by a note in which he shows simple living apart to be meant. What is this but to GARBLE?

In enumerating the diseases which lead to such living apart, he gives a little more than a line, and then vaults over eight, in which it is declared, "By vitiated states of body are not meant accidental diseases, which befall one or other conjugal partner within the time of their marriage, and pass away; but by vitiated states of body are meant inherent diseases, which do not pass away. The science of pathology teaches what these are; they are manifold; as diseases whereby the whole body is so far infected, that the contagion may prove fatal." (C. L. n. 253.) By what name shall we designate this mode of quoting an author, if we are not to style it GARBLING?

In pp. 43, 44, he informs us, "In consistency with his (Swedenborg's) principles, on the slightest ground a man may put away his wife," &c. "and when separated, take a concubine in her stead." (We will notice concubinage by and by.) "Neither is it necessary that the female should be removed from her husband's dwelling when such a step is taken." He then quotes, as his proof, "There may be conveniences of domestic uses which may make separation from the house unadvisable, as in case there are children to whom *she* may have maternal love," &c. (469.) Now Swedenborg commences the paragraph (No. 469) by stating, that in this case he refers to "*an adulterous wife*;" but not only has Mr. R. omitted this, but, to conceal the fact, he has altered what he has selected. Swedenborg has the words, "There are children to whom the adulteress may have," &c. Can Mr. R. pretend that for brevity's sake he had to change "*the adulteress*" to "*she*?" If this be not GARBLING, it is something worse. Could I descend to adopt his mode of procedure, I might readily concoct here a serious semblance of a charge against him. He has written that the wife in this case is put away on the *slightest ground*. (p. 44.)* He could not but know that the ground was *adultery*. Might I not, therefore, retort, and say, "Here it is plain he announces *adultery to be ground of the slightest kind imaginable?* But such a line of

* Whenever reference is made to Mr. R. without the letters (Mr.) the pamphlet is understood.



conduct will always be despised by minds that reverence literary honour and honesty.

I might enumerate other instances, but surely there is sufficient on this one subject to make the reader stand with incredulous wonder, when Mr. R. calls for *one* instance of GARBING.

In alluding to the extract in which it is said, "That fornication is light so far as it looks to conjugal love, and gives this love the preference," (C. L. n. 452,) (see my tract, p. 8,) I remarked, "There is also another case in which it becomes of a lighter nature; that is, when a person who has been addicted to it begins inwardly to repent and to prefer chastity. He may do this for some time, and yet not completely overcome his sin. The spirit may be willing, but the flesh weak. He will be in the state described by the apostle; 'For that which I do I allow not; for what I would, that I do not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me,' &c. (Rom. vii. 15.) Mr. R. mistakes or misrepresents this to be pleading, "that because an individual is conscious of the enormity of an habitual crime, therefore, in such a case it is light, and says it is an outrage committed upon our reason. Instead of lessening under such circumstances, the atrocity of the crime would be greatly increased." (Ans. p. 7.) The person Mr. R. alludes to, is one who, although well instructed concerning the dreadful consequences of his sin, *inwardly loves it too well* to be arrested by the voice of truth, and revels with delight in its disgusting vilenesses. The one whom I have described has begun to be alive to his danger, and detest his crime; he resolves, he wrestles, and prays against it; yet, in consequence of the influence of habit, of association, and the power of the lust by which he has been enslaved, he cannot break his chains in a moment. But as his repentance proceeds, and the principles of virtue increase within him, the fetters that bound him become lighter and lighter, until at length he is altogether purified. While he is in his state of transition, like the child beginning to walk, he will sometimes totter, and may even occasionally fall, but if he look steadfastly to the Redeemer, in the end he will assuredly triumph. Need another word be added to portray the immense difference between this latter person and the former, the difference between a willing slave of hell, and a commen-

cing son of God? It is, therefore, to a character such as this latter only that Swedenborg's observations apply, in the number Mr. R. has so much mutilated, perverted, and abused. He writes, "Fornication, as being a lust, and a lust of the natural man not yet purified, is an evil; but inasmuch as *every man is capable of being purified*, therefore, so far as it accedes to a purified state, so far that evil becomes a lighter evil, for so far it is wiped away." What can be clearer than this? If the whole man has been absorbed by the lust of fornication, if in heart he has cherished it, in understanding he has reasoned in its favour, and in life habitually practised it, when the lessons of truth have found their way into his thoughts, and exhibited there the superior order, happiness, and sanctity of the real conjugal condition, and he concludes in its favour, so far the pernicious thoughts he had before are wiped away. If his heart becomes affected and he begins to love the path of virtue and religion, so far his corrupt affections are wiped away. And when he brings the principles of holiness into operation in his conduct, the state of fornication will be *altogether wiped away*. Thus Swedenborg continues, "The reason why fornication is light, so far as it looks to conjugal love is, because in such case it looks from the unchaste state wherein it is, to a chaste state, and so far as it gives a preference to this latter state, so far it is also in it as to understanding, and so far as it not only prefers it, but also pre-loves it, so far it is also in it as to will; thus as to the internal man; and in this case fornication, if the man nevertheless persists in it, is to him a necessity, the causes whereof he well examines in himself." About this latter clause Mr. R. thus reasons; "If it is a matter of necessity, of course it cannot involve guilt, for guilt necessarily implies voluntariness." (Ans. p. 7.) This preposterous reasoning,—preposterous because applying a physical necessity to a moral circumstance, is all his ground for asserting that the above crime, which Swedenborg abhorred, was patronized by him. The necessity of which the venerable writer speaks, is the result and remnant of the man's former destructive and guilty condition into which he freely entered, and is a consequence of his imperfect emancipation from it. Instead, therefore, of imagining he is guiltless, on account of such necessity, he feels its sinfulness most acutely, and exclaims, "Oh! wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24.) Such is the marvellous validity of Mr. R.'s reasoning, on which

he grounds the assertion that fornication is sanctioned by Swedenborg.

I may as well notice the remainder of No. 452, which Mr. R. reasons upon, (Ans. pp. 9, 10,) and then again substitutes his unwarrantable conclusions as the author's views. "There are two reasons which render fornication light with those who prefer and pre-love the conjugal state: the first is, that conjugal life is their purpose, intention, or end; the other is, that they separate evil from good with themselves. In regard to the first, that conjugal life is their purpose, intention, or end, it has the above effect, inasmuch as he is such a man as he is in his purpose, intention, or end, and is also such before the Lord, and before the angels; yea, he is likewise regarded as such by the wise in the world: for intention is the soul of all actions, and causes blameableness and unblameableness in the world, and after death, imputation."

Who could have imagined that any one would object to this doctrine, that a man must be estimated by the purposes and intentions he has in view? What else forms the soul of a man's action but his end or motive? In objecting to this, Mr. R. has again dashed himself against the Rock of Ages; for, is it not written, "The Lord seeth not as man seeth, for man looketh on the outward appearance, but *the Lord looketh on the heart*"? (I Sam. x. 7.)

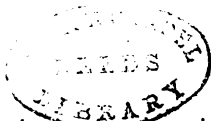
We proceed. "In regard to the other reason, viz., that they who prefer conjugal love to the lust of fornication, separate evil from good; thus, what is unchaste from what is chaste. It has the above effect, inasmuch as they who separate those two principles by perception and intention, before they are in good or the chaste principle, are also separated and purified from the evil of that lust, *when they come into the conjugal state.*"

Here Mr. R., in consequence of attaching his own, not Swedenborg's, idea of the conjugal state, *reasons in the most absurd manner*, and then concludes that the evil alluded to is *venial*. Had he read properly the author he has undertaken to criticise and condemn, he would have known that entering into the conjugal state does not mean having the marriage ceremony performed only, but coming into such a state of mind as that God is loved and his will obeyed; "for," says the author, "no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the church and practise its goods." (No. 70.) Wisdom must rule

the soul; for he says again, "This is wisdom to which conjugal love binds itself; for it binds itself thereto by this, that it shuns the evil of adultery as the *pest of the soul, of the public weal, and of the body.*" Mr. R. asserts, "We are here taught that an individual who pre-loves and prefers the conjugal or marriage state, in intention or purpose, but who cannot, in consequence of *his circumstances, conveniently enter into it immediately, if he persists in fornication, is nevertheless blameless.*" (p. 10.) Where, Mr. Roebuck, where are we taught this? There is nothing said here about an *individual's circumstances not enabling him conveniently to enter into marriage; nothing about such an individual persisting in fornication; nothing of him being blameless in such case.* What we are told is, that when a man, who has been in the lust of fornication, (there is nothing here said of the practice of it at all,) begins to prefer and pre-love the conjugal state, that is, a state of religious, as well as natural association with *one pious female*; in proportion as this is his real intention, aim, and purpose, it first inwardly purifies him from what is evil and unchaste, and lastly brings his life into that order called the conjugal state, in which he is prepared to enter, or actually enters into real marriage union. It is an axiom with Swedenborg that unless religious principles influence man's life, they are worthless to him. The purified intentions and purposes spoken of by him must be understood, therefore, as operating some change, in proportion to their purity and power, as soon as they exist. When, therefore, man enters into the conjugal state, Swedenborg does not say he is purified from the practice; THAT he will long have laid aside; but purified from the "evil of that lust." How absurd now does Mr. R's. further remark appear: "There appears to be no necessity for repentance; but the mere fact of entering into the marriage state extinguishes the evil of former lusts." (Ans. p. 10.) How can man, from a fornicator, become a chaste lover of truth and fearer of the Lord, without repentance? And what is that preferring and pre-loving the conjugal state; separating evil from good; what is unchaste from what is chaste; and lastly, being purified from the evil of lust, but in other words performing the work of repentance?

Mr. R. observes, (Ans. p. 7,) I have answered his remarks about Swedenborg patronizing fornication, by sagely proving that Swedenborg states, that "fornication is lust," an evil, an

unchaste state, "a grievous evil," &c. But, asks Mr. R., is that any proof that what I have said is false? Let us suppose some kind individual were to take it into his head to patronise our assailant; and as instances of his sanction, were to declare every where that Mr. R. is a person very *unchaste*, given to *lust*, guilty of *evil*, *grievous evil*, would not our opponent quickly visit him, and something like the following conversation pass between them? Mr. R.: "Good morning, Mr. So-and-so. I have called upon rather painful business on this occasion, yet very interesting to me." Friend: "Indeed, I am much concerned; inform me of its nature, and depend upon my sympathy." Mr. R.: "Well, Sir, I always thought you esteemed yourself to be my friend." F.: "Oh! certainly, most friendly. I know of no gentleman that I am more happy to PATRONISE." Mr. R.: "But, Sir, I hear that you have described me to be an unchaste, lustful, evil personage." F.: "Oh, dear! Well, do you think that what I have said about sanctioning is false?" Would not Mr. R. soon reply, "Think, Sir! I think that your description is infamous and ruinous, and I shall be most happy in future to be spared the blessings of your sanction and patronage, if that be the way in which you encourage your friends." If this be the manner in which Mr. R. would receive such encouragement, can any thing be more ridiculous than to ask, after Swedenborg described fornication to be a *lust*, *unchaste*, an *evil*, a *grievous evil*,—does that prove what I said about his sanctioning, patronizing, and encouraging it to be false? "But," says he, "has he not ALSO spoken of it as a necessity?" &c. We have already considered the fallacious blunder about necessity, and we will now notice it further. The reader will observe that in my tract, (p. 9,) I illustrated the comparatively less heinous nature of living with one female, though unmarried, than promiscuous villanies. I described the observations to relate to such as could not marry, and could not moderate their lusts. Knowing that the enemies of truth have at all times endeavoured to catch both Jesus and his followers in their words, (Mark xii. 13,) I was especially careful to remark that the persons alluded to could not moderate their lusts, *because* they "did not apply for divine assistance," and *because unblest by religion*. Commenting upon this, Mr. R. carefully abstains from noticing the reference to religion, and then remarks, "Here Mr. B. admits the principle which I have charged upon Swedenborg,—that in some



men fornication is a necessity, and *consequently not a sin*. It will operate no doubt as a blessing that he has displayed the same qualities as a commentator upon me, that he has exhibited in arguing upon Swedenborg. All my readers will not have perused the work on Conjugal Love, but many have seen my tract and will not fail to mark how he proceeds to obtain his inferences. But by altering a statement or leaving out portions of it, might not any conclusion be drawn from any premises? Where have I said that to these men fornication was a necessity, and *consequently not a crime*? Where *hinted at* the want of criminality? What I did express was that they could not moderate their lusts, because *they did not apply for divine assistance*. They are criminal because *they refuse* the assistance offered. If a sinking person rejects the proffered rope that he might have reached, does he not *necessarily* sink, but is he not therefore guilty? If a man has taken poison, and refuses the remedy, does he not *necessarily die*, but is not his blood upon his head? If a man is incarcerated in a dungeon, or clasped in the fetters of slavery, and he will not accept the friendly help that would burst his bonds, does he not *necessarily* continue bound, but is he not alone blameable? If a defiled person refuses the water and soap that would purify him, does he not *necessarily* remain defiled, but who besides himself is to blame for his blackness? Just so the man, who heeds not the merciful offers of his Saviour, must *necessarily* remain perishing, enslaved, and defiled. It may be by fornication; it may be by some other sin according to his ruling propensity, but he alone is guilty, for there is a Redeemer to rescue from the floods of ungodliness; there is a Saviour to deliver from the slavery of *vice*; there is a fountain in Jacob for sin and uncleanness. So invalid and worthless are the operations of Mr. R.'s logic on this occasion, and so perishes the groundwork of his pretences, that Swedenborg encourages, sanctions, and patronizes fornication.

An extract is drawn from the remarks on pellicacy (living with an unmarried female under stipulated conditions) and concubinage (similar conduct of a husband who is separated from his wife) made by the translator of Conjugal Love. These remarks are sufficiently just and proper in the light the translator has made them. I need only to make an extract that precedes them, to discover the import of the observations. "They who oppose our author's doctrine on this sub-

ject are bound to prove, not that pellicacy and concubinage are disorderly, for this is admitted by the author himself, but that they are not the least and safest deviations, in the above cases and circumstances, from the more perfect law of orderly conjugal life. It is well to be observed, that the author nowhere expressly recommends or approves pellicacy or concubinage; but, on the contrary, insists that just and legitimate marriage is at all times to be preferred as being a more perfect state, and that, of consequence, pellicacy and concubinage are comparatively impure and imperfect states. It is impossible, therefore, that his reasonings and conclusions on the subject can be attended with any hurtful consequences in regard to conjugal life, except *with those who wilfully pervert his meaning, and mistake permission for recommendation.*" Permission is never to be understood as allowance of an evil when we have the power to prevent it without giving rise to a greater. When we have the power to remove evils, (and all persons may have the power to remove them from themselves,) without crimes more deadly in their nature following, the allowance of them is not mere permission, it is approbation. A standing army is an evil, but it cannot be suppressed without leaving our shores exposed to the ravages of barbarity and war. The existence of thieftakers and informers in a country is an evil, but it cannot be suppressed without the greater evil appearing of insecurity for property and life. The imprisonment and punishment of criminals is an evil, the necessity of which is to be deplored, but it cannot be suppressed without damage and destruction to society, which is a greater evil. Indeed, similar permissions are to be met with on every hand, but if an individual should pretend that another approves of an evil which he permits, or, *in other words, does not interfere with, except by admonition, exhortation, and counsel*, he displays a most deplorable obtusity of intellect, or a most wilful design to misrepresent.

Mr. Roebuck says in his pamphlet, (p. 16,) "It is true that God *permitted* Adam to obey the serpent, and thus revolt from himself." Again: "Does not God *permit* many things which he could, if he thought proper, prevent?" Shall I take, now, Mr. R.'s logical arrangements, and say, "God *permitted*, therefore *sanctioned*, therefore *patronized* Adam's revolt?" Again: God *permits* many things which he could prevent, (of course fornication, adultery, and murder amongst them,)

therefore he *patronizes the most odious and disgusting crimes?* When Mr. R.'s logic shall be admitted to be just, this reasoning will be declared to be legitimate, but not till then.

We come now to the subject of adultery, and if the readers of our assailant's tracts had sought for a remarkable exhibition of ingenuity, they would acknowledge, upon seeing the nature of his contrivances here, that they had not been disappointed. But if they pursued not craftiness to make the wrong appear the better reason, but candour, faithfulness, and rectitude of representation, alas! a complete failure would be all their portion.

Mr. R. had mentioned in his pamphlet, that Swedenborg speaks of "*mild kinds of adultery*," (p. 43,) thereby intimating that he regarded that crime as a light matter. The fact is, that he speaks of every kind of adultery, and distinguishes one description from another by the clearest arrangement. While he regards all adultery as *profane and infernal*, he assigns to each sort its peculiar character, according to the circumstances of villainy by which it is accomplished. Thus he discriminates between adultery committed by one married and one unmarried person, by two married persons, and by two married relatives. He also notices the relative atrocity of deflowering virgins, of overcoming by deep stratagems of hypocritical cunning, the pious of the female sex, &c. Among these, then, he mentions that adulteries committed by those who cannot as yet, or cannot at all consult the understanding, are mild. (See *Conjugal Love*, 486, 487.) Of course, mild in relation to the other crimes adverted to. Mr. R., however, has attempted, by dexterous sunderings again in this case, to make a show of being in the right, and as all that Swedenborg says on this subject is embraced in two short sections, I will subjoin the whole, to display a distinguished specimen of Mr. R.'s eminent powers for misrepresentation, and the calm, clear judgment of the author he calumniates.

C. L. 486. "That adulteries of the first degree are adulteries of ignorance, which are committed by those who cannot as yet, or cannot at all consult the understanding, and thence check them. All evils, and thus all adulteries, viewed in themselves, are together of the internal and external man; the internal intends, and the external doeth them; such, therefore, as the internal man is in the deeds done by the external, such are the deeds *viewed in themselves*; but whereas the internal man, with

his intention, doth not appear before man, every man must be judged in a human court from deeds and words, according to the law in force. The interior sense of the law is also to be regarded by the judge. But to illustrate the case by examples. If adultery be committed by a youth, who doth not know as yet that adultery is a greater evil than fornication; if the like be committed by a man of extreme simplicity, if it be committed by a person who is deprived by disease of the full powers of judgment, or by a person, as is sometimes the case, who is delirious by fits, and is at the time in a state of actual delirium; yet further, if it be committed in a fit of insane drunkenness, and so forth, it is evident that in such cases, the internal man or mind is not present in the external, scarce any otherwise than in an irrational person. Adulteries, in these instances, are predicated by a rational man, according to the above circumstances; nevertheless, the perpetrator is charged with blame by the same rational man as a judge, and is punished by the law; but after death, those adulteries are imputed according to the presence, quality, and faculty of the understanding in the will of the perpetrators.

“487. THAT ADULTERIES IN SUCH CASES ARE MILD. This is manifest from what was said above, (No. 486,) without further confirmation, for it is a known thing, that the quality of every deed, in general the quality of every thing, depends upon circumstances, and that these mitigate or aggravate; but adulteries in this degree are *mild at the first time of their commission, and also remain mild, so far as the offending party of either sex, in the future course of life, abstains from them, for these reasons, because they are evils against God, or because they are evils against the neighbour, or because they are evils against the good of the state, and because, in consequence of their being such evils, they are evils against reason; but, on the other hand, they are numbered also amongst grievous adulteries, if they are not abstained from for one of the above-mentioned reasons.* Thus it is according to the divine law. (Ezek. xviii. 21, 22, 24, and in other places.) But they cannot, from the above circumstances, be pronounced blameless, and charged with blame, or be predicated and judged mild and grievous, because they do not appear before man, neither are they within the province of his judgment; wherefore it is meant, that after death they are so reputed and imputed.”

This, then, is the ground from which it is pretended that

adultery is, under some circumstances, not only uncensured by Swedenborg, but freely allowed. (Pamph. p. 43. Ans. p. 14.) May I not appeal to every peruser of Mr. R.'s attack, and ask, Are you satisfied of the candour and worth of your guide? Did you suppose, when Swedenborg was accused of freely allowing adultery, his real teaching was, that when a youth too ignorant to be acquainted with its nature, or when a man whose reason lay prostrate, was guilty of it, and throughout his whole future life abstained from it as a sin against God or his country, and therefore irrational, *in such case it is mild?* Does the Word of God freely allow adultery, in declaring, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive?" (Ezek. xviii. 27.) Did the Saviour encourage a most odious and disgraceful crime when he said to the woman taken in adultery, "Neither do I condemn thee; go, and sin no more?" How then can we truly describe Mr. R.'s accusations of Swedenborg for teaching the blessed effects of mitigating circumstances and repentance combined, but as unauthorized, unmitigated, and reckless slander?

The succeeding observations of our assailant, (Ans. pp. 14, 15,) prove him to be entirely regardless of the laws of just judgment. He complains of Swedenborg for saying, that "in case a meretricious wife by craftiness captivates a man's mind, enticing him into her bedchamber, and inflaming his passions to such a degree as to leave him no longer master of his judgment; and, especially, if on such occasions she threatens to expose him if he does not consent, &c.; these and other contingent circumstances lessen the grievousness of adultery, and give a milder turn to the predications of blame thereof in favour of the party seduced." (C. L. 488.)

That every crime is more or less aggravated according to the circumstances accompanying it, has obtained, so far as I am aware, the universal consent of mankind. Every judge of the land is in the constant exercise of this truth. Every criminal act is regarded, and rightly so, in this light. Who does not know that even murder is declared more or less grievous according to its accompanying situation and events? Does not a judge, when death has been inflicted, pronounce him who has destroyed with malignity, a murderer? But if the rash act has been done in an infuriated moment of passion, when the judgment was overthrown by excitement, the slayer is declared to be

guilty of *manslaughter* alone. Every magistrate, in the exercise of his judicial functions, proceeds upon this rule; and when Mr. R. selected this law as being an impropriety, he should, to have exhibited his own equity and wisdom, have cried out with Draco, the legislator of blood, "Death for the least crime, and no more for the greatest."

No heavier condemnation, it seems, should be awarded to David, who seduced Bathsheba while her husband was fighting for him and for his country, and who procured that husband to be slain to conceal the baseness, than to Joseph, had he fallen beneath the enticements and threatenings of his mistress. But, indeed, if Mr. R. cannot understand so simple and equitable a doctrine as that circumstances give a milder or more atrocious character to the deeds with which they are connected, he had better seek instruction from the first person he meets, as I must not insult the patience or good sense of my reader by dwelling longer upon it.

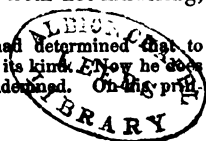
In my last tract I occasionally noticed the stars and marks with which Mr. R. had so plentifully studded his quotations, and, by producing the words in part or wholly, discovered that his delicacy was of a description rather unique, if that alone was the cause of these stigmatizing signs. In one case we found they were common every-day terms; in another, they were condemnations of the evil Mr. R. pretended was favoured by Swedenborg; in a third, they were explanations why of two evils one was less destructive than the other.

In this last instance, I had quoted portions of the language objected to, and was led to remark, what must be evident, that the pretended indelicacy of these lines meant "*that the writer's misrepresentations would be discovered by reading them.*" Upon this, Mr. R., the gentleman who prays that soft words may be used to him, replies, "This Mr. B. knew, or ought to have known, while writing, to be a direct *falsehood.*" (Ans. p. 8.) Now, mark the manner in which this charge of direct falsehood is attempted to be sustained, and it will be visible what kind of a slippery gentleman we have to deal with. He had quoted a few lines, in which Swedenborg says, "The conjugal principle, that is, the capability of afterwards entering into and being happy in marriage, is not destroyed if the vague love of the sex be confined to one mistress." He then remarked, "that the remainder of the section is too indelicate for quotation." (p. 39.) The fact is, he had cited *the title*

only, so that he declared the whole section to be too indelicate to be quoted. I selected two citations from it, (Mr. R. says four,) and when he could not maintain that these were indelicate, though he had declared the whole remainder of the section to be so before, he now says he did not mean these, he meant another portion. But let us accompany him further. He remarks, "Had he (Mr. B.) given a straightforward quotation of the section, his reader would not have been hoodwinked. But, as Mr. B. has not had the manliness and candour to do this, though repugnant to my feelings, in self-defence I feel myself bound to do so."* (Ans. pp. 8, 9.) Be it remembered, I was under no obligation to insert this or that particular part; he had declared the *whole to be indelicate*; and if I cited enough to show that, instead of such a character being deserved, the section fully explained and amply justified its title; my purpose was answered. He, then, who *had* told us that the remainder, without exception, was indelicate, *now* informs us that a *certain portion* of it was intended. What a pity that so many intentions should be different from the expressions! But he declares, "If I had given a straightforward quotation, my reader would not have been hoodwinked, but as I had not the manliness and candour to do this, he will do it in self-defence." Well, now for straightforward quotation. He begins at the words, "That by this means," that is, he has leapt, at one bound, over twenty-eight out of sixty-five lines, of which the section consists. When he does this after having especially signified his determination to proceed straightforward, has he not a strange method of understanding words?

The question Swedenborg is discussing, is substantially this, "Whether a nation, with men as they are, and governors embued with conjugal love, should be so governed that the unchaste among them should be entirely prevented from selecting partners and living with them unmarried, under terms stipulated between them?" For the reasons given in my last tract, (pp. 9, 10,) and for those in the answer, (p. 9,) Swedenborg decides that less evil arises from not hindering,

* What is this but a permission of evil? He had determined that to quote this was indelicate, consequently an evil of its kind. Now he does it to avoid what he deems a greater evil being condemned. On this principle he is sanctioning indelicacy.



than would arise from preventing it. In determining this question, then, is there anything indelicate or improper in saying, "That by this means promiscuous, inordinate fornications are restrained and limited, and thus a more constricted state is induced which is more nearly related to marriage?" Why, Mr. R. had repeated the only term that relates to unchastity in this over and over again in his pamphlet. What but the merest pretence, then, could it be to pronounce it too indelicate to be quoted here? The second reason, namely, "That the ardour of venereal propensities (with such persons) which in the beginning is boiling hot, and as it were burning, is appeased and mitigated, and that thereby the lascivious principle of salaciousness, *which is filthy*, is tempered by somewhat analogous to marriage," is in the same predicament. What does Mr. R. allude to, in his pamphlet, under the names "flame of lust," "risings of lust," and "flame of carnal desire?" (pp. 38—46.) Is it not exactly the same thing as that described by Swedenborg? Will Mr. R. reply that he names it to be condemned? Swedenborg denounces it as filthy in the very extract before us. How ridiculous, therefore, when he has used and reiterated expressions of precisely the same import, to assert that Swedenborg's are too indelicate to be quoted. As to the third reason, "That strength is not cast away, neither are weaknesses contracted, as by vague and unlimited amours;" it is not necessary to add a word upon it. After all Mr. R.'s first condemnation of the whole section, and then informing that he meant a dozen lines in the middle of it, and all his crooked straightforwardness of citation, are we not driven to the conclusion before arrived at, that the writer's misrepresentation would have been discovered by producing them?

But Mr. R. had described the memorable relation at the end of the fourteen sections on fornication (which he makes to be fifteen, by reckoning the introduction one, and which he makes to be long, by accounting one of nine, another of fourteen, another of twenty-eight lines, and so on *lengthy*) *to be filled with the most obscene sentiments ever conceived by the depraved heart of man*. Knowing how utterly incorrect this announcement was, I condemned it *as a gross violation of truth*: a sentence I am by no means inclined to retract. The relation is a narrative of a highly interesting nature on the subject of delight. It is intended to manifest that the happi-

ness of heaven is a consequence of the angelic minds being delighted with wisdom, purity, and love; and the misery of hell is the result of the bosoms of its inhabitants, being delighted only with what is impure, base, and destructive. An individual who had recently entered the spiritual world,* and who, though well disposed, was entirely ignorant of the nature of heaven and hell, was informed, in answer to a prayer, urgently imploring instruction, that would he obtain an acquaintance with the real nature of delight, he would perceive the quality of both kingdoms.

He then inquired from all who were near him what was the character of their delight. Some said one thing, and some another. Among them were some beastly sensualists, who said, we are told, what Mr. R. quoted; "Delight consists in nothing else but feasting, and delicate eating and drinking, and in getting intoxicated with generous wine, and on such occasions conversing together on various subjects, especially on the sports of Venus and Cupid." Upon this the inquirer exclaimed indignantly, "*These are the answers of clowns.*" Now, what is there unchaste or improper in stating that there are persons whose delights are of the above brutish description? Is it not a lamentable fact, that such characters abound? Have we not every day's experience to prove their existence? And if an intelligent individual,—if Mr. R., for instance,—in a sermon, were to state that there were men whose only pleasure was in bestial drunkenness and gluttony, and impure conversation, would it be other than *a gross violation of truth* for any individual to declare that his sermon was filled with *the most obscene*

* We have nothing to do here with the truth or otherwise of Swedenborg's being permitted, as some of the prophets, and the apostles Paul and John, to see into the spiritual world, and converse with its inhabitants. That, no doubt, will be adverted to in the Rev. D. Howarth's forthcoming work. Those who wish to see an examination of the subject, may consult Noble's Appeal, Essay on the Credibility of Swedenborg, Hindmarsh's Vindication, &c. &c. I may just remark in passing, that it is a common error that Swedenborg's works consist mainly of accounts concerning the spiritual world, and that we build our doctrines upon these. There cannot be a greater mistake. Accounts of the spiritual world form a small fraction of the works of E. S. All our doctrines are proved by the Bible ALONE. He is a New Church man who believes in and loves the Lord Jesus Christ as his only Creator, Saviour, and King, in whom is the Divine Trinity, and spends his life in doing his Holy Will.

sentiments ever conceived by the depraved heart of man? Yet this is exactly what is done by our assailant. Had Swedenborg commended or admired, or placed them in any other than a condemnatory light, there might have been some justification, though even then to say that a whole relation of seven octavo pages was FILLED with the most obscene sentiments ever uttered by the depraved heart of man would be evidently language of a wild and reckless description. As it is, however, inasmuch as it only describes the pleasures of sensual men, and condemns as soon as mentioned, how shall we be able to truly characterise his rash expressions otherwise than as a gross violation of truth?

But Mr. R. has another quotation, of half a dozen lines, to prove that seven pages were filled, &c. Where inquiry is made into infernal delights, and answer is made by three diabolical spirits, who are permitted to ascend into the world of spirits for the purpose; they say their delight is "the delight of whoring, of stealing, of defrauding, of blaspheming." Is not this true? Are not infernal delights of this kind? Have not theologians generally considered, with Swedenborg, that one of the chief torments of hell would arise from the infernal inhabitants being forbidden to practise what they esteemed delightful? Are not the spirits of hell in the constant habit of promoting among men these sins as much as possible? Where then is the obscenity of saying so? Is it the term that signifies adultery that has made the seven pages to be "the most obscene," &c.? Yet Mr. R. must be aware that that term or its equals occurs at least sixty times in the Bible. Shall we stain the Book of God with stars, and dashes, and dots, to suit his spurious delicacy? or shall we not rather remind him with the apostle, "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure." (Tit. i. 15.)

We have, however, two or three lines more, in which the infernals say in answer to the question, "What is the quality of those delights?" "To the senses of others they are (as disgusting) as stinks arising from dunghills, and as stench from dead bodies, and as scents from stagnant urine." It is then said, "Then ye are unclean beasts, which wallow in such things." We are here told that the horrid pleasures of diabolical minds not only are to be shunned, because they lead to the kingdom of darkness, but that to the virtuous, they are as abhorrent, as foul, as utterly shocking and detestable, as the most repugnant stench. And this is the doctrine of the sacred volume. Is

it not written, "Then will I sprinkle clean water upon you, and ye shall be clean from all your *filthiness*."? (Ezek. xxxvi. 25.) Again, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all *filthiness* of the flesh and spirit." (2 Cor. vii. 1.) But if we are not wise to purify ourselves with the water of truth, it is said, "He that is unjust let him be unjust still, and he which is filthy let him be filthy still." (Rev. xxii. 11.) So that the quality of his spirit, consequently of his delights, remains the same after death as before.

We have now examined Mr. R.'s defence of his assertion concerning the memorable relation, and he may now take his choice of the horns of his dilemma. He may continue to protest amid the jeers of mankind, that if any one should declare some people delight in riotous living and immodest conversation, or that the delights of committing adultery, of stealing, &c., are the delights of devils and most foul and obnoxious to the souls of the good, for this is what the extracts amount to, then he utters the *most obscene sentiments ever conceived by the depraved heart of man*, or admit his assertion to be a *gross violation of truth*.

As Mr. R. appears to possess no rule for determining as to what is unchaste or otherwise, I will make free to hand him one, evidently correct, and according to which he will find the expressions of E. S. always in the strictest agreement with chastity. "It is the desire and purpose of the Lord to deliver man from the evils and corruptions of his nature; this desire and purpose accompany every expression in his Word, and render that chaste and pure, which might otherwise appear to be of a contrary description. So with respect to human productions, the modesty or immodesty (if free from gross vulgarisms) depends entirely on the state of the writer's mind, and the end or motive by which he is influenced. If, for example, in treating of marriage, or of the intercourse between the sexes, a spiritual or chaste motive predominate and keep in check those carnal libidinous ideas which are apt to be engendered in the natural mind when separated from the spiritual, the writing or conversation, in such case, is not to be regarded as injurious to the most delicate feeling of chastity, because the intention being to convey useful instruction, the language is qualified by the motive, and the ruling idea gives no provocation to lasciviousness. Hence, medical men,

by the nature of their profession, are frequently under the necessity of conversing on subjects of the greatest delicacy, yet without meriting the imputation of indecorum. Want of chastity, or immodesty in language, on the other hand, consists in the disclosure of impure motives, and in suffering sensual ideas either to gain the ascendancy over those which are of a higher order, or to extinguish them altogether. In this latter case no modest female can for a moment listen to the conversation, or suffer her attention to be arrested by a subject so repugnant to her feelings. On the whole it may, therefore, be justly concluded, that neither chastity nor unchastity depends upon the mere external expression, but on the internal state of affection and thought which give it birth; and again, that the same expressions may be innocent and chaste in the mouth and ears of one person, while they are of an opposite character in those of another; since, according to the authority before quoted, *to the pure all things are pure, and to the defiled all things are unclean.*" (Hindmarsh's Vindication.)

These observations are completely sufficient to show that notwithstanding the expressions in the Word of the Lord, upon which the infidel has poured his scorn, inasmuch as the divine intention is always to repress vice and advance piety, "the words of the Lord are *pure words*, as silver tried in a furnace of earth, *purified seven times.*" (Ps. xii. 6.) "*Every word of God is pure.*" (Prov. xxx. 5.)

Every serious, candid, and reflecting mind will also see that because the language of Swedenborg is always dictated by a desire to instruct mankind, and to advance the interests of religion, his phraseology is chaste, proper, rational, and consistent throughout.

On rising from this subject, there was represented to my mind an image of a beautiful corn field, exhibiting the most exuberant loveliness and fertility. There stood also on one part a miserable figure in the shape of a man, but in reality only a bundle of tatters, attempting with his mockgun to prevent the denizens of the air from tasting the noble grain. There, thought I, is an exact portrait of the works of Swedenborg, and the imputations of Mr. Roebuck. The writings of the former are like rich land teeming with glorious grain; but Mr. R. has attached to them his outcries of indelicacy, immodesty, and all his dots and dashes. Yet, let it be ever remembered, that these are no more like the true description of Swedenborg's sentiments,

than the poor, sorry, ragged scarecrow is like a real and veritable man.

Although Mr. R. had devoted a whole chapter to the subject of separations, under the head of "Breach of the Marriage Contract," he has found his ground there so untenable, so completely has Swedenborg, by simply being allowed to speak for himself, dissolved his misrepresentation, that he retreats from the subject in his answer, and takes refuge in continual questions about concubinage, though that made another chapter in his pamphlet.

He retreats, nevertheless, with an exceedingly bad grace, and seems to linger with the wish to insinuate, after all, the false view he had set out with; thus he says, "Though Swedenborg does not limit his rule to diseases which befall one or other conjugal partner within the time of marriage and pass away." (Ans. pp. 13, 14.) Now, what does he mean by "Swedenborg does not limit his rule to diseases," &c., if not to insinuate that such cases are among the proper causes of living apart? whereas he cannot now be ignorant that Swedenborg altogether *excludes* these cases. He cannot now be *unaware* that the words are, "By vitiated states of body are not meant accidental diseases which befall one or other conjugal partner within the time of their marriage, and pass away, but by vitiated states of body are meant *inherent diseases which do not pass away.*" (C. L. 253.) Mr. R. adds, "Yet it will apply to those diseases which happen during that time, and do not pass away." (Ans. p. 14.) This is entirely gratuitous on his part. It is not so said by Swedenborg.

Indeed, the only inference concerning these diseases which can legitimately be drawn, is that which I have stated. "It can only refer to cases where one of the parties has been forced, or cheated into marriage with a person discovered afterwards to be infested with some direful distemper, and who, rather than transmit the hereditary defilement (*inherent disease*) to the offspring, desires to live apart." Mr. R. has applied this to things quite foreign to those I applied it to, and then asks how I could make such a statement. (Ans. p. 13.) Such answering as this needs no reply. It sinks by its own weight.

"But," says he, "where is the morality of preaching up concubinage, as Swedenborg has done?" The fact is, Swedenborg says very little about it. He never sanctions, never advises, never recommends, never preaches it up. What he does, is first to show that there are two kinds of concubinage, which differ

exceedingly from each other; one conjointly with a wife, the other apart from a wife. (C. L. n. 463.)

On the first, he declares and explains that it is altogether to be condemned by the Christian world, destructive of every good principle, and detestable; in fact, it is mere adultery, and worse than some kinds of adultery. (See 464, 465, 466.) He then notices cases in which the husband and wife are living separate, and are aware that during the course of their lives they cannot be any more associated. And on this subject he decides that, when the husband is separated from a just, conscientious, and real cause, and covenants with another woman only, this is a sort of concubinage very different in its effect upon the mind to the other. That a man who engages in this latter kind, may have his conscience, in natural affairs, and as a worldly man, uninjured, and conjugal love may remain within him undestroyed. "But, after all," he says, "the love of this concubinage is natural, and the love of marriage, spiritual." (C. L. 475.) He merely places it upon a level with keeping a mistress, as a thing not to be made unlawful in a kingdom, on account of the more grievous disorders that would arise. It is placed in that part of his book where he treats of "THE PLEASURES OF INSANITY;" consequently he regards it as a species of INSANE conduct. He denominates it, "Scortation," or a sort of adultery. (C. L. n. 530.) How then can it be pretended, without a persevering disregard of truth, that he patronizes it? That he considered it, in the circumstances above named, a less evil than many others that might be named, is admitted, and all Christian nations have so regarded it; or, why are not laws made against it? But never does he regard it in any other light than a concession to the natural man. The man Swedenborg's doctrines form has nothing to do with it. He is a *spiritual* man. He does not indulge his flesh; he subdues it. His motives are pure, because derived from love to God, and pregnant with love to man. His life is pure, because inspired by these.

To restrain him from sin, it is not necessary that all the shades of evil should be declared condemnable in the same degree. He can judge justly even of the depraved, without partaking of their depravity. He can admit that fornication is a less evil than adultery, without being enticed to either. He can acknowledge concubinage to be less intensely base than incest, without being attracted by concubinage. He knows that although this latter would not plunge him into an abyss of impiety so abominable as many other evils, yet, it is of the earth, earthy. It would retard him in his upward course. It would make him the creature of his natural propensities; not their lord. It may be an evil less heinous than some others, but, he is to love no evil. He is daily to increase in the posses-

sion of goodness. It is an insanity of a lighter kind, but he is the follower of wisdom. The world has doubtless its various degrees of vice, but his aim is to higher states of purity, more full communion with God, a more glorious impress of heaven. He soars, therefore, above ALL the walks of vice, and daily makes it his study to acquire more fully the image, likeness and spirit of his Master.

Mr. R. glides very smoothly over my remarks on concubinage, simply saying, "there is nothing definite, and he will pass it over." (Ans. p. 14.) Among the observations there was this, "I have often thought on concubinage being practised by the holy men of the Old Testament. Jacob, David, and Solomon, *had concubines, and yet are generally esteemed righteous persons.*" I wish Mr. R. had told us something on that subject. (p. 14.) There is some thing definite in this. Will he be good enough to comply with the wish of Candour? If concubinage and adultery are the same under all circumstances, how did Abraham and the other patriarchs, who lived and died in it, get to heaven? If there are no cases in which it may be permitted, why were not David and Solomon condemned for it?

Does any one ask whether we can judge of the degrees of evils, and assign the relative iniquity to each, without being allured by any? We reply, look at our lives. Where is there a real New Churchman who lives in concubinage? Who has known of one? We surely understand the spirit of Swedenborg better than Mr. R., whose book evidences that, either from not taking time, or some other cause, he does not comprehend the meaning of the doctrines he has dwelt upon. Had Swedenborg indeed recommended concubinage, is it conceivable that out of so many who have embraced his views, not one should practise this? The idea is preposterous. When John said, "All unrighteousness is sin; and *there is a sin not unto death;*" was he preaching up these sins? Certainly not. He was but discriminating truly. And when Swedenborg distinguishes one crime from another, he does not sanction the commission of any, but awards to each its proper condemnation.

When Mr. R. admits that Mr. Wesley separated from his wife *conscientiously*, he adds, "he did not think with Swedenborg, that he was therefore at liberty to take a concubine in her stead." (Ans. p. 13.) I answer, that Swedenborg restricts concubinage to the natural, irreligious man. Was Wesley one? When he says, "In case of separation, has he not given permission to do what is equivalent to marrying another?" I reply, only in like manner with pellicacy, to such as can in no other way be restrained from deeper sin.

He asks, "Does Mr. B. consider that it is consoling and supporting to a wife, to take a concubine in her room, because she may have been afflicted with epilepsy or cholic?" My answer

is, You are mistaken; he gives no such permission. "The states of conjugal love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart to do every good to each other." (C. L. 180.)

He inquires, "Is it supporting and consoling to a wife to repudiate her *a toro*, for the reason stated by Swedenborg?" The case is one in which she repudiates him *a toro*. But he adds, "To take instead a person who, because not so far advanced in age, may better gratify the lecherous dispositions of her husband." I respond, if the man had a lecherous disposition, would it not be better that you leave him to make an agreement with one, than interfere except by admonition and extortion, and drive him to be a cunning, general seducer? That is the only question.

In conclusion, I cannot but exceedingly regret that, in my animadversions on Mr. R.'s pamphlet, and especially upon his Answer, I have had to notice so much that wears the appearance of artifice and trick. A passing word is demanded upon another instance or two, though of minor import. I charged him with omitting in one instance five lines of importance, without a whisper or mark. He replies, by saying he supposes I charged him with omitting two additional ones, and then says the charge is false. (Ans. p. 7.) I charged him with omitting *five*. He can count that number. Is that charge false?

I alluded to the paltry contrivance of putting marks instead of such words as "immodesty" and "uncleanness." He observes, "If Mr. B. had been candid enough to have given the words for which the marks are substituted, he would have furnished the reader with something gross." (Ans. p. 13.) I have given the real words.

Far better would it have been had he grappled with some main doctrine fully. Had he stated the arguments we advance, and attempted to invalidate them openly and fairly, we should have admired if we had not been convinced. But by palming upon us doctrines we detest, and framing charges from detached lines, no convert can crown his efforts. He comes convicted of evident injustice. While, however, we cannot but condemn the path he has chosen, as a person, we should rejoice to forward his temporal or everlasting good. We fear not his attacks of any kind. We trust in Him who hath said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn." (Isa. liv. 17.)



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